THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"*Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven*" (MATT. 5: 16).

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"BY THEIR FRUITS YE SHALL KNOW THEM."*

"YE shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree can not bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them" (Matt. 7: 16-20).

That religion is best prepared to lead men and women to eternal salvation which makes men holy on Monday as well as on Sunday; that religion which makes a man honest to his fellowmen; which fosters the family, the bulwark of the state; which will use the entire church organization for the services of humanity; which will make the individual and the family, one with Jesus Christ our Lord.

To-night, let us taste the fruits of the Church of Jesus Christ of Latter-day Saints, and see whether they are good. "By their fruits ye shall know them."

What does the Church teach you to do as an individual? In the first place, it tells you to take care of your body, for it is the temple in which the eternal spirit of man dwells, and everything which would defile that body, which would weaken it and make it unholy, must be avoided. As a guide you have given to you by revelation to the Prophet, Joseph, a "Word of Wisdom," which teaches every faithful Latter-day Saint to refrain from the use of hot drinks, from indulgence in the use of tobacco and in the use of strong drinks. The world may not wholly agree with us in regard to the benefits of such abstinence, but what are

*Extract of a discourse by President David O. McKay delivered at the Rotterdam conference, January 14th, 1923.

the fruits that come from observance of this principle? Let Dr. Sullivan of the British Museum in Honolulu answer. He is not a member of the Church. In company with President Hugh J. Cannon and President J. Wesley Smith, I met him when he was making a scientific investigation trying to discover the origin of the Hawaiians on the islands of Hawaii and Oahu, and in so doing had visited a number of the eleven thousand "Mormons" living in the Hawaiian islands. I asked him:

"Dr. Sullivan, how do the 'Mormon' people among the Hawaiians compare in temperance and industry with the other Hawaiians in these islands?"

He said: "You have the cream of the island."

Well, I must say, they were not the cream when they first accepted the Gospel; but the observance to the principles of the Gospel I have just named made each individual a better citizen, a better father, a better son, a better social worker.

In Manchester, England, the other day, I shook hands with a man who had been a member of the Church for seven years. Said he: "Before I first heard the Gospel from one of your missionaries, I was in the habit of going from my work six nights out of the seven every week half intoxicated. My home was unhappy. My health was undermined." Now he is the picture of health, and is a prosperous man within a few minutes' ride of the city of Manchester. He said, in effect: "The fruits of 'Mormonism' as they relate to the individual, I have tasted and proved to be wholesome."

What are the fruits as they relate to family life? In the first place, we are told by many sociologists that the family is the foundation of all true government. In relation to family life those who do not know us grossly misjudge us. They think that we would undermine the social structure of the family. Nothing could be further from the truth. Oh, I wish you could just close your eyes as I do at this moment, and look in memory upon the homes of the boyhood of these Elders who are sitting behind me. I wish you could see the home of every faithful Latter-day Saint boy and girl in the world!

The fundamental element of the pure, happy home is chastity. I am going to give you the story of a young man as it was told to a group of men by Dr. Kirk, President of the Normal Training School in Kirkville, Missouri. He was in attendance at the National Teachers' Association which was held in the Tabernacle in Salt Lake City a few years ago. He was talking about the State Superintendent of Public Instruction, the late Professor A. C. Nelson, a "Mormon" boy, whom Dr. Kirk had met at one of the conventions in the eastern part of the United States. One day as they were passing the Brigham Young monument, on the base of which is a representation of the Pioneers traveling by ox teams dragging the covered wagons across the plains, Dr. Kirk

said rather carelessly: "Nelson, I suppose your parents came across the plains in one of those wagons."

"Dr. Kirk," said Professor Nelson, "My parents were too poor to buy an ox team. My mother pushed a handcart one thousand miles, and walked every step of the way to Salt Lake City."

"What a great sacrifice for an ideal!" said Dr. Kirk.

"My mother was a great woman," said Superintendent Nelson.

"And then," continued Dr. Kirk, "Nelson proved her greatness by telling me the following story:

"'When I was a boy, kneeling at her knees, she taught me to grow up through childhood, through manhood, just as pure and chaste as my sister.'

"I was with him," said Dr. Kirk, "when he went to a great surgeon to have an operation performed on his neck near the jugular vein. The doctor said, 'Nelson, you have only one chance in a hundred.' 'Then,' said Nelson, 'I'll take the chance.' The doctor then asked him if he had ever contracted certain diseases. 'Why, no!' said Nelson indignantly, 'I am a Mormon.' 'What difference does that make?' 'Why, this difference, doctor: In every Latter-day Saint home every boy is taught as I was taught, to grow up through youth, through manhood, to marriagable age, just as pure as a maiden. There is no double standard of morality among the Mormons.' 'Have you lived that way?' said the doctor. 'Yes.' 'Then we'll perform the operation.' The one chance in a hundred was Superintendent Nelson's, for he passed through the operation successfully."

Now, what has that to do with family life? Just this: that when a young man leads a pure girl to the altar, he can give her the assurance and she may know that her hand is held by one who is just as chaste as she. She knows that his blood is untainted, and that if they are blessed with children those children will be entitled to and will have a kingly birth. By which I mean that they will come into the world unhampered by the poison that is dragging down to misery thousands and tens of thousands of families that might otherwise be wholesome and happy. You know that impure homes make an impure society; pure homes, a pure society.

"Mormonism," hated and derided by those who do not know it, would banish from every home those conditions which bring miseries resulting from immorality and sin. That is one reason why we have a temple. In the holiest place in that temple, a man and his wife may be sealed in pure, holy wedlock for time and eternity. Any young man whose body is impure is not entitled to the blessings of that marriage. Blessings to the individual and to the family are but two of the fruits of "Mormonism."

Its social blessings are equally glorious. It is because we know how sweet and wholesome and delightful is the life of a Latter-day Saint that in the words of Dr. Carver we say to all the world:

"Come, our way of life we think the best because it works best. Our people are efficient, prosperous, and happy, because we aid one an other in the productive life. We waste none of our substance in vice, luxury or ostentation. We do not waste our energy in brawling, gambling or unwholesome habits, but we conserve our energy for the upbuilding of the kingdom of God, which is not a mystical kingdom, but a real kingdom." We testify that the Gospel is restored among mankind by Jesus Christ the Lord, preparatory to the ushering in of that day when He will reign personally upon the earth. Him we worship; of His personality we bear testimony. His atoning sacrifice was for the redemption and exaltation of the human family.

God hasten the day when all Christian churches will accept the Gospel as He taught it, and be one in preaching that peace and purity among each other, observance to which will hasten the Millennium.

To you, my fellow-workers, let me say in conclusion: So live that men seeing your good deeds will be led to glorify their Father which is in heaven. Then they will say as they look into your lives: "If that is the fruit of the Church of Jesus Christ, we call it good." God's blessing be with you, my friends; God's Spirit pervade the nations to-day, that instead of hatred there will be the Spirit of Christ, I humbly pray in the name of Jesus, the Redeemer. Amen.

CREDIBILITY OF THE WITNESSES.

J. M. Sjodahl.

(Continued from page 627.)

Martin Harris was somewhat older than Joseph Smith, Oliver Cowdery, and David Whitmer. He was born May 18, 1783, at East Town, New York. At the time of the coming forth of the Book of Mormon he was about forty-four years old. His judgment was that of a mature man. At that time he lived in Palmyra, New York.

Martin Harris met the Prophet in 1827, shortly after the latter had received the plates and when the excitement among the rabble seemed about to break out in violence. He promptly came to the financial aid of the Prophet and enabled him to settle his affairs in Manchester and to move to Harmony, in Pennsylvania, where he found peace and time to devote to the work in hand.

In February, 1828, Martin visited Joseph in Harmony, and the specimens of Book-of-Mormon letters, or characters, as they are more generally called, which he submitted to the inspection of Professor Anthon in New York, was then given him.

Martin Harris was evidently anxious to learn the truth, but at the same time he was cautious. There was in him a great deal of the

disposition of Thomas, who said, "Except I shall see. . . . I will not believe" (John 20:25). It was owing to this disposition, however, that the remarkable prophecy of Isaiah* was literally fulfilled.

Martin Harris remained with the Church until, by the persecution in Missouri, the Saints were scattered. In September, 1837, he was released from his position in the Kirtland High Council, but no action was ever taken against him with the view of excommunicating or depriving him of his fellowship in the Church.

It appears, however, that at one time, while drifting about he approached the so-called Shakers, but their creed had no light that could guide his storm-tossed bark to a safe place of anchorage. At another time he fell in with Strangites and, in 1846, accompanied two of their missionaries to England† in all probability not knowing that they represented an apostate organization. At least, he publicly denied that he was a Strangite, or that he was in any way connected with Strang.

In 1870 Martin Harris came to Utah. He died at Clarkston, Cache County, July 10, 1875, a little over 92 years of age.

Now, suppose that the testimony of these three men had been given in a U. S. Court; what facts or circumstances would an intelligent jury consider in passing on its credibility?

Judge Charles H. Hart answers that question‡ as follows:

"What are jurors instructed to do when they are considering the weight to be attached to testimony? . . . They are charged that they may consider the demeanor of the witness, his means of information, the opportunities he has had for knowing the truth of which he testifies; the interest, if any, which he has in the case, his intelligence; or lack of intelligence; and from all the circumstances appearing upon the trial, determine what credence should be given to his testimony, and to give weight accordingly."

This is in perfect accord with the principles of law and of common sense. If a number of witnesses agree in all essential particulars; if they are of mature age and of sound mind; if they enjoy the confidence of their fellowmen; if they know whereof they speak; if they are not financially, or otherwise, interested in misrepresentation, and if there is no collusion to deceive, an impartial jury must accept the testimony as true, and enlightened public opinion must do the same.

Test the declaration by the witnesses by these principles that govern whenever evidence is considered. They were responsible, intelligent men, having a standing in the communities in which they lived. Their word was just as good in business dealings and in the courts, as that of any other citizen of irreproachable char-

*"And the vision of all is become unto you as the words of a book that is sealed which men deliver to one that is learned, saying, read this, I pray thee: and he saith, I cannot; for it is sealed."—Isa. 29:11.

†*Mill. Star*, Vol. 8, pp. 124, 128, 137.

‡*Con. Rep.*, April 6, 1920, p. 141.

acter, and they gave their testimony at a time when to do so was to risk all worldy prospects and life itself.

The theory that the Prophet Joseph and the witnesses were in collusion with each other to deceive the world can not be entertained for a moment, if it is considered in the light of reason. Judge Hart, in the conference sermon just referred to, April 1920, quoted an eminent jurist on the question of conspiracy to deceive, as follows:

"Where several persons conspire to commit perjury, there must be concert; they must first be persons so depraved that they are willing to join in the commission of high crime and so lost to all sense of shame as to be willing to confess their infamy one to another. They must likewise agree not only upon the main body of their story, but upon its details and upon the order in which they occurred, and if, while they are undergoing the ordeal of cross-examination, defects in their story are exposed, they will not dare to change it, for if they do, they will run the risk of being contradicted by their associates, and if they adhere to it, they know they will incur the hazard of detection together with all its dangerous consequences."

In the light of these self-evident truths, the supposition of a conspiracy between the Prophet Joseph and the witnesses is seen to been impossible. Dr. Prideaux, in his *Letter to the Deists*,* in defence of the Bible, discussing the question from a theological point of view, uses this forceful argument:

"There never was an imposture in the world that had not the following characteristics:—(1) It must always have for its end some *carnal interest*. (2) It can have none but *wicked men for its authors*. (3) Both of these must necessarily appear in the very contexture of the imposture itself. (4) It can never be so framed that it will not contain some *palpable falsities*, which will discover the falsity of all the rest. (5) Wherever it is propagated, it *must be done by craft and fraud*. (6) When entrusted to *many persons* it cannot be long concealed."

By this test the Book of Mormon can no more than the Bible be the product of imposture.

But is there no possibility that both the Prophet Joseph and the witnesses were utterly and unaccountably mistaken?

Two reasons force us to reject this suggestion. In the first place, the witnesses testify that they *saw* and *handled* the plates, and they *saw* the angel, and that they *heard* his voice. On this testimony they could have no hallucination.†

*Dr. Clark, Com., Vol. I, p. 394.

†"It would be impossible for four men to be together and all of them deceived in seeing an angel descend from heaven, and in regard to the brightness of his countenance and the glory of his person, hearing his voice and seeing him lay his hands upon one of them, namely David Whitmer, and speaking these words: 'Blessed be the Lord and they who keep his commandments.' . . . If it were to be maintained that in their case it was hallucination of the brain, . . . then with the same propriety it might be asserted that all other men, in every age, who profess to have seen angels, were deceived."—Orson Pratt; *Jour. of Dis.*, *Vol.* 4, p. 158.

In the second place—and this argument will appeal to all whose Christian experience has taught them to believe in the promises of God regarding prayer—these men were earnestly praying to God for light and guidance. They received their testimony in answer to prayer. Would God deceive them? Would He lead them astray? Does our Heavenly Father ever give His children a stone, when they ask for bread?

One more question remains to be considered in this connection. The three witnesses were not always loyal to the Prophet or faithful in the Church. Does not that prove that they, themselves, repudiated their earlier testimony?

No. The fact is that none of them ever denied that Joseph was an inspired messenger from God at the time he received the plates. Even David Whitmer to the day of his death regarded Joseph as a true Prophet in the beginning of the work, though he maintained that the Prophet fell, later. Martin Harris and Oliver Cowdery never questioned the integrity of Joseph.

(TO BE CONTINUED).

RECOMPENSE.

THERE is no day but has its share of light,
And somewhere in the dark there shines a star at night.
There is no cloud however black and grim
That does not touch the sunlight with its outer rim.

There is no sorrow born without its gain.
No perfect joy ushered in without pain.
There is no pain that can outlast the years,
No smile so sweet in life as that which follows tears.

We learn to do without our own because
There is some recompense in all of Nature's laws.
No sun can rise until it first has set,
No life be lived that has not somewhere known regret.

This thought, my friend, take with thee for the days,
God were not God if man could fathom all His ways.
And as thy day goes down its western slope,
Know, next to faith, His greatest gift to thee is hope.

—ANN ROBINSON (Bradford branch, Leeds conference).

"DID you ever try the gospel of smiles? A smile is a sunbeam of the soul. It lights up the eye and transfigures the countenance. A frown is not easier, and it gives no light. Open the soul-windows and let in the light, and keep those windows open; then let out that light in smiles. A smile can scatter gloom and silver-line a cloud. It costs little, but counts for much. Tears and smiles lie near together. Dry your tears and scatter your smiles."

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

DAVID O. MCKAY, Editor.

THURSDAY, OCTOBER 11, 1923.

EDITORIAL:

"PICTURE SHOW" PRODIGALS.

THE cinema, or "moving picture show," is to-day one of the greatest of educational forces, if not the greatest educational force in the world. Its influence is wielded wherever electric power is harnessed, or a light thrown upon a screen. People, white, red, yellow, brown and black—many of them living in remote parts of the earth, now sit comfortably and take world tours, or see enacted human dramas as they occur in society thousands of miles away. Second only to travel, or seeing life itself, is the cinema!

And it comes within the reach of everybody. It is estimated that in Great Britain alone 1,075,875,000 people attend cinema exhibitions in a single year. The 4,500 theatres in the British Isles entertain the entire population of Great Britain in this sort of entertainment on an average of every fortnight!

The educational value of such a universal school cannot be over estimated. "To-day Shakespeare is reeled off a spool and human life taught at the end of a crank. You may travel over land and sea without leaving your seat, and see great personages of the world perform mighty deeds, and unconsciously knowledge of life and the world is derived which makes a difference in the conception of things surrounding us."

But it is apparent that such a mighty force for good may also be a potent force for evil. The nature of the film story and the attitude of the person seeing it determine whether the education will be good or bad. Unfortunately for the patrons, and society in general, many of the pictures thrown on the screen are insipid, superficial, and some are actually vile. Those who produce such films are enemies to good society. They "prostitute a noble, useful and marvelous art before the money God of the films." It has been wisely said that he who will read a book that is written without a purpose or an aim commits an inexcusable "manslaughter" upon time. If this is true of reading a book, what must we think of those who waste time in seeing such books literally acted out.

Some of us remember how the "Penny Dreadful" used to be condemned by parents, press and pulpit. To-day, parents give their

children money to see these yellow-backed novels depicted almost in life. Young and old sit entranced, their mental concepts far clearer than the printed page could make them, as they behold excessive demonstrations of passion, indulgence in vice, crimes of the underworld, drunkenness, violence and bloodshed, authority ridiculed and violaters of the law triumphant.

Fortunately, the public is denouncing these baneful films, and societies are organized to prevent if possible, their being exhibited. In America, the "National Association of the Motion Picture Industry" claims to be organized for the express purpose of suppressing all questionable and immoral films.

All such efforts should be encouraged, for many people use no discriminating judgment as to the show they attend. Good, indifferent and bad films find these habitual cinema attendants in their seats. Too often the sum total of their education is negative, if not quite bad, so they not only waste their time and money but receive positive injury.

Such persons are "Picture Show" prodigals.

One of the best known stories in the Bible is the story of the prodigal son, who "took his journey into a far country, and there wasted his substance with riotous living." Not until after his inheritance was squandered and he was subjected to humiliation and starvation did he fully realize the uselessness and bitterness of his wasteful life. Aimlessly, recklessly, along the "no-effort road," he had sought for pleasure. He found only disappointment and disgrace.

Such, in all ages, is the inevitable result of prodigality. And picture show prodigality is no exception. If every exhibition, or even the majority, were uplifting or at least, not bad—then little could be urged against frequent attendance, unless of course, in so doing, other and more important matters are neglected; but when the story is demoralizing in effect, to attend is to waste time, means, and mental effort.

The present standard of exhibitions, moreover, tends toward the creation of a morbid desire for that which is sensational; and this appetite, like all bad habits, becomes more ravenous the more it feeds upon that which it craves.

Parents will discharge more nobly the responsibility of parenthood, and be rendering society a distinct and lasting benefit if they will study earnestly to become true cinema censors, and direct their children only to the truly educational and wholesome film productions.

It is expected that Elders in the European mission will set a worthy example in this regard as well as in every other worthy endeavor. Attend only the best. If none be good, attend none.

Picture-show prodigality is incompatible with true spiritual uplift.

David O. McKay.

ASSOCIATE-EDITOR OF THE "STAR."

Elder George M. Hopfenbeck has been appointed Associate-editor of the *Star*. He came into the mission field November 25, 1922, and since that time has labored in the Swiss and German mission. At the time of his call to the Liverpool office, he was president of the Chemnitz branch.

Elder Hopfenbeck is a graduate of the University of Utah, having completed the course in Commerce and Finance in 1922. His practical missionary experience, and his educational training, therefore, combine to make him an able and efficient worker in this new and responsible position.

Gladly we welcome him, and extend best wishes and prayers for his success.

David O. McKay.

MINUTES OF THE IRISH CONFERENCE.

The Irish semi-annual conference was held in the Latter-day Saints' hall, Belfast, September 30th. There were present: from the Liverpool office, President David O. McKay, Sister Emma Ray McKay, and Elder William E. Allen; President Benjamin R. Birchall and all the traveling Elders of the Irish conference.

The Sunday-school session commenced at 10:40 a.m. by singing "Welcome, Welcome, Sabbath Morning." Prayer was offered by Elder Edwin O. Stenquist. The meeting continued by singing "Did You Think to Pray?" After singing the sacramental hymn, "Again We Meet Around the Board," the sacrament was administered by Elders John C. Bell and Richard Burgoyne, assisted by Deacon Brian Magee.

Opening remarks of welcome were given by President Birchall, after which an interesting program was rendered by members of the Sunday-school. A short talk on "Peace and Good Will" was given by Sister Elizabeth McCann. "We Ever Pray for Thee" was sung by members of the Intermediate Department. The story of Joseph was told by Sister Maggie Gilmore. Sister Madge Magee gave a short reading.

Sister Emma Ray McKay, the first speaker, told of some of her experiences while traveling on the continent. She also commended those who had taken part upon the program.

President McKay then spoke, the keynote of his address being, "The Quest for Peace." He urged the Saints to make it an aim in their lives to assist in establishing peace on earth. The highest happiness is Peace, and that "Peace" is the reward of the man who does his best.

The meeting adjourned by the congregation singing, "Beautiful

Words of Love," and the benediction, pronounced by Brother Malcolm Hunter.

At 12:30 p.m. Sister McKay met with the members of the Relief Society, giving them valuable instructions and outlining some of the work for the year 1924.

The afternoon session commenced at 2:40 p.m. by the congregation singing, "We Thank Thee, O God, for a Prophet." Invocation was offered by Brother Thomas Ditty. The congregation sang, "See the Mighty Angel Flying." The general, mission and conference authorities were unanimously sustained.

Elder John C. Bell addressed the congregation, referring to some of the blessings derived by living in obedience to the laws of the Gospel.

Elder Vernon W. Maughan expressed his gratitude at having the privilege of meeting again with the Saints at the conference. He cited the fact that the religion of the Latter-day Saints is natural, reasonable and scriptural, therefore it commends itself to the careful consideration of all intelligent people.

Elder Harold B. Crompton told how through sacrifice, and through obedience to the principles of the Gospel, the name "Mormon" can be sanctified, even as the name "Christian" was sanctified by the early Christians.

Sister Church favored the congregation with a vocal solo, "I'll Go Where You Want Me to Go, Dear Lord."

Elder Richard Burgoyne bore a strong testimony to the divinity of the mission of the Prophet Joseph Smith.

President Birchall told of the joy that comes to one privileged to hold God's Priesthood and to do His work. He told how, before his conversion to "Mormonism," he had labored in the ministry without this blessing of authority.

The session was brought to a close by singing, "Lord, We Ask Thee Ere We Part." Benediction was spoken by Elder William E. Allen.

At 5 o'clock an officers' and teachers' meeting was held in which President McKay explained why uniformity should be established throughout the European mission. He also presented the aim of the Mission for the year, 1924.

At 7 p.m., the evening session commenced with the song, "How Firm a Foundation," and prayer by President Birchall. "Have I Done any Good?" was sung by the congregation.

The conference then sustained the proposition presented by President McKay of dividing the Irish conference into the Free State Conference with Elder Benjamin R. Birchall as Conference President, and the Ulster conference with Elder John C. Bell as Conference President.

Brother Malcolm Hunter rendered a vocal solo, "Jesus, My Savior."

Elder Edwin O. Stenquist spoke, rejoicing in the work of the

Lord. He told how he had always felt the protecting hand of God over him throughout the troublesome times he had experienced in Belfast.

Elder William E. Allen talked, showing how men, by giving attention to details, had accomplished great things. He admonished the saints to be faithful to the little things, stating, "He that is faithful in that which is least, will be faithful in that which is great."

Sisters Haus and Kees then favored with a duet, "The Lord is My Light."

The remainder of the time was occupied by President McKay. Three essentials are necessary in establishing true brotherhood: first, sincerity of purpose; second, self-mastery; and third, service to fellow-man. He emphasized the fact that, if these three teachings of "Mormonism" were taught and practiced by the people of the world, a universal brotherhood would be established.

The conference closed by singing, "We Are Sowing," and benediction by Elder Harold B. Crompton.

VERNON W. MAUGHAN, Conference Clerk.

FAULTY FOUNDATIONS.

ELDER DAVID D. LAMPH.

A SHORT time ago an article in an American newspaper stated that one of the streets in San Francisco is sinking, because of the tremendous weight of some of the skyscrapers built on it, and that the displacement is oozing into the bay. The article also stated that engineers are taking immediate steps to prevent a catastrophe.

How much better would it have been if the engineers who planned these buildings could have anticipated this, and planned to avoid it at the time of erection! Evidently they were either careless and neglectful or did not exercise enough foresight and vision.

In the seventh chapter of Matthew, the Great Engineer, Christ, warns us against spiritual catastrophes similar to this temporal one which seems impending. He cautions us to be wise in choosing the materials with which to build our foundations, and the land on which to erect our structures.

To-day, many of us are not following His divine counsel. We are like the "scribes and Pharisees," hypocrites, for we pay our tithes and offerings, but omit the "weightier matters of the law." We pay too much attention to ceremonies and scrape and bow for the plaudits and adorations of the world. As Elders and Saints we want to make a good impression, to be well liked by everyone. We are tempted to neglect our duty in order to avoid

friction. We should remember that "sometimes, to be great is to be misunderstood," nor need we underestimate the value of courtesy, which is to society "what oil is to machinery." Courtesy, friendship and congeniality are necessary for co-operation and the furtherance of the interests of mankind, but they should never be used as excuses in our fear of making proper corrections and adjustments. There are instances when, meeting with a disagreeable situation, an Elder says to himself, "O well, I shall be here only for a short time, and so I can stand it. Why should I lose a friendship?" A spineless ward-teacher hopes and prays that an emigration may remove the unpleasantness of his being involved in any adjustment.

And so it goes. One shifts the responsibility to another, until there is built such a shaky foundation of procrastination and contention that it will not support the sky-scraper built upon it, and the building finally falls with a mighty crash.

After the dust has been cleared away, the wreckage removed, and the wounds of the injured cared for, we begin to build again, but where and how? Do we repeat the same mistakes, or do we take immediate steps to prevent another crash? If we have been guilty of building spiritual sky-scrapers upon shaky foundations, let us be engineers for the Cause of Christ and take immediate steps to put props under them. And in the future, when we build, let us select only the best material for our foundation, that we may erect worthy structures. Let us

"Build to-day, then, strong and sure,
With a firm and ample base;
And ascending and secure
Shall to-morrow find its place."

FROM THE MISSION FIELD.

Baptisms.—Saturday, September 22nd, the Aberdeen branch (Scottish conference) held a baptismal service. Four candidates were baptized and confirmed by Elders George S. Taylor and Gordon L. Weggeland.

Arrivals and Appointments.—The following missionaries arrived at Liverpool Saturday, the 29th ult., per s.s. *Montcalm*: Sterling C. Rigby, assigned to labor in the Sheffield conference, and Ralph C. Jones, assigned to labor in the Welsh conference.

Releases and Departures.—The following Elders, honorably released from their labors in the British mission, sailed for home Friday, the 5th inst., per s.s. *Montcalm*: Ralph A. Bailey (Liverpool and Manchester conferences), Joseph H. Valentine (President Nottingham conference), Floyd H. Thatcher (London conference,

President Bristol conference) and Osmond O. Jorgensen (Scottish conference).

Harvest Festival.—Monday evening, the 17th ult., a harvest festival was held by the Rochdale branch (Manchester conference) in the hall of the Coronation Chambers, Rochdale. Branch President Harry Jones conducted a very interesting program, which was rendered by Saints and investigators. Fruit and vegetables which had been freely contributed to the branch were then sold.

Social.—Saturday, the 15th ult., a very enjoyable social was held in the Oldham hall by the members of the Oldham branch (Manchester conference). Those present, numbering eighty, were entertained by the branch music club, which includes Saints and investigators among the young people of the branch. Refreshments were served. Elder Ralph A. Bailey conducted the program. President Merrill D. Clayson and several of the traveling Elders of the conference were present.

Meetings of Traveling Elders.—Saturday evening, the 22nd ult., President David O. McKay met in a special meeting with the traveling Elders of the Liverpool conference. President John Walsh conducted. After the song, "Let Us Treat Each Other Kindly," prayer was offered by Elder Edward B. Smith, followed by the hymn, "Ye Elders of Israel." Helpful suggestions were given by President McKay, who announced the aim for the coming year. The meeting was closed by the singing, "O Say What is Truth," and the prayer by President John Walsh.

Farewell Socials.—Wednesday evening, the 19th ult., a farewell social was held in Blyth (Newcastle conference) at the home of Sister Harriet Andrews, who will soon leave to join her uncle in America. The evening was spent in a musical program and games. A delicious tea was served, and all had a most enjoyable time. There were sixty persons present.

Tuesday, the 18th ult., a farewell social was held at the home of Sister Mary J. Whitaker (Bradford branch, Leeds conference) in honor of her daughter Ivy, who is leaving for Zion. A delightful program, which consisted of instrumental and vocal solos, and recitations and readings, was given under the direction of the Mutual Improvement Association. Sister Whitaker was the recipient of several beautiful gifts.

Outings.—Saturday, the 15th ult., a very enjoyable outing was held by the Plymouth branch (Bristol conference), on the banks of the River Plym. Eighteen friends and investigators were present, besides President John E. Wahlquist and three of the

traveling Elders of the Bristol conference. The afternoon was spent in games and blackberry picking. Refreshments were served.

The Handsworth branch of the Birmingham conference held three outings during the month of September. On the first day of the month the Primary Association held one at the Clent hills; the 15th ult., the local Priesthood and Relief Society held their outing on Stratford-on-Avon; and on the 22nd ult., the Sunday-school held a social in the Handsworth chapel. Many friends and members attended and enjoyed each event, and said that it was very unique and successful.

Branch Conferences.—The regular semi-annual conference of the Rochdale branch (Manchester conference) was held in the Coronation Chambers, Rochdale, Sunday, the 16th ult. The first session consisted of a well-arranged program given by the young people of the branch, after which President Merrill D. Clayson spoke of the Sunday-school work. There were over sixty Saints and investigators present at the evening meeting. The speakers were President Clayson and Elder Claude P. Heiner.

Sunday, the 16th ult., the Edinburgh branch conference was held at the Free Gardner's hall, Edinburgh. The Sunday-school session, conducted by Superintendent Ellen Smith, consisted of a well-arranged program, part of which was a dialogue, "Water Baptism," taken from the "Latter-day Saints and the World." The evening session was conducted by Elder Donald E. Rose. The speakers were Elders Rose, Marquis I. Batty and Harvey H. Glade, and President Glen A. Finlayson. President Finlayson presided at both sessions.

The semi-annual conference of the Hanley branch (Manchester conference) was held Sunday, the 23rd ult., in the branch rooms. President Merrill D. Clayson presided over the two sessions. During that of the Sunday-school the reports of the branch auxiliary associations were given, followed by an enjoyable program rendered by the Sunday-school. President Clayson then addressed the meeting. At the evening service Brother George Jackson was ordained an Elder. Gospel discourses were delivered by Elders Chancey G. Dockstader, Alfred V. Atkinson, and President Clayson.

On Sunday, the 23rd ult., the semi-annual conference of the Sunderland branch (Newcastle conference) was held in the Latter-day Saints' chapel, Sunderland. At 10 a.m. fifteen of the brethren met in a Priesthood meeting, in which encouraging reports were given. At the Sunday-school session one hundred per cent. of the officers, teachers and pupils enrolled were present, besides many visitors. All thoroughly enjoyed the program rendered by the children, portraying the coming forth of the Book of Mormon. The attendance at the evening session was a pleasing

increase over that of the last conference. The speakers of the day were Elder William M. Harris and President Ezra T. Benson. Brother Roger Howey rendered a vocal solo.

A commendable conference was held by the Varteg branch (Welsh conference), Sunday, the 23rd ult., with President Grant Y. Anderson presiding. Recitations and musical numbers were given at both sessions. Elders Clarence L. Giles, Lewis F. Hansen, A. Lewis Elggren, Joseph M. Skeen, and Joseph A. Orgill were the speakers of the day. Brother George Bendall, who is leaving the branch, was released as first counselor in the branch. Several Saints from Abercarn were present, besides several investigators.

The Glasgow branch (Scottish conference) held its semi-annual conference September 23rd, at 30 Abbotsford Place, Glasgow, S. S. In attendance were President Glen A. Finlayson and Elders Harvey H. Glade, Wallace R. Budge and Dean W. Bench. The Sunday-school session was conducted by Sister Janet Blake. An interesting program was rendered by the various classes, among which the children of the Kindergarten Class recited the Beatitudes, and the Primary Class recited the Articles of Faith in concert. Elder Dean W. Bench and President Finlayson gave inspiring discourses on Sunday-school work. In the evening meeting, the general, mission and local authorities were unanimously sustained. Branch President Budge gave an account of the financial standing of the auxiliary organizations. The speakers were Elders Bench, Glade and President Finlayson. A duet, "Memories of Galilee," was rendered by Sisters Matilda Gallacher and Elizabeth McPherson. There were eighty in attendance

On the 23rd and 24th ult. the Leicester branch (Nottingham conference) met in conference at 32 Crafton Street. Former Conference President Joseph H. Valentine, President Selvoy J. Boyer, and Elders G. Rex Sutton and Fred D. Manghan were in attendance, together with eighty-three Saints and investigators. A pleasing program was rendered by the Sunday-school. Reports of the organizations show a marked improvement over the reports of a year ago. A splendid spirit prevailed at all sessions.

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